THE CHILD AND THE BOOK

Agnes Junkin Peery Emily J. Werner

SUPPLEMENT

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THE CHILD AND THE BOOK:

A Teachers' Guide in the Christian Education
of Ten, Eleven, Twelve, and Thirteen-Year-Olds

SUPPLEMENT

By
Agnes Junkin Peery and Emily J. Werner

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AN APPRECIATION

To the members of the Virginia Council of Religious Education for the impetus to work; to the members of the faculty and student body of the Biblical Seminary in New York for guidance and inspiration; to the loyal supporters of week-day Christian education in Tazewell, Virginia, for encouragement and support; to the children of Tazewell for the manner in which they have "laughed and loved and lifted" these pages into life; to the many friends who have given their time in criticism and experimentation, especially to the Misses Nettie D. Junkin, Loretta Crawford, Julia J. Bradley, and Gladys E. Marth; to Dr. Huston St. Clair and Mrs. Henry Preston, Jr., for initial backing and advice, and to all other friends without whose financial assistance this work could not have been made available, we wish to express our gratitude and appreciation.

To those authors and publishers who have graciously granted permission to quote from their publications we likewise express our thanks. Specific recognition is given on the pages where material is used.

AGNES J. PEERY
EMILY J. WERNER

OUR REASON FOR BEING

"AND all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established . . . This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah 54:13-17)

Character education—education for "righteousness"—has in recent years been given increasing emphasis on the part of Christian educators. But with general agreement as to its importance there have been differences of opinion as to the most effective methods of achieving it, with the greatest variance in views centering about the role of the Bible in the process. In fact, for a time, even in the church-school materials produced, the Book seemed to be crowded out, set aside to give place to activities and to so-called "Johnny-Mary stories" of modern child life. Consequently our children were being robbed of their rightful heritage. True to form, however, the pendulum is swinging back and today it would seem that the Bible is about to come again into its own. Examination of new Bible-study books, which are appearing in increasing numbers, reveals that there is indeed a danger that the pendulum will swing too far, that in the reaction against life-situation materials, there will be a return to a purely content-centered curriculum, with little attempt to conserve the values of the emphasis upon the child.

It is out of a deep conviction that such separation between Bible content and child life is not only unnecessary but definitely to be avoided that *The Child and the Book* has been born. Firmly agreeing with the reiterated statement of the Madras International Missionary Conference that if the Church is to meet its responsibility in the world today the Bible must be given its rightful place, the writers believe that the child and the Book must meet in the here and now, that, having come out of Life, the Word may go forth into life.

GENERAL OUTLINE OF FOUR-YEAR COURSE

THE CHILD AND THE BOOK: A TEACHERS' GUIDE FOR WEEKDAY CHRISTIAN EDUCATION

(A Guide Through Four Years Of Growth In Christian Thought And Character For Ten, Eleven, Twelve, And Thirteen-Year-Olds)

YEAR I—WHAT IS GOD LIKE?

UNIT I—WHAT IS GOD LIKE?
(A study of stories in Genesis and the first part of Exodus, climaxed by a study of the story of the coming of Christ, to discover the character of God as revealed in His dealings with men)

UNIT II—WHAT DOES GOD EXPECT OF ME?
(A study of the Ten Commandments to discover God's rules for living)

UNIT III—WHY DO WE HAVE A CHURCH?
(A bird's-eye view of the foundations of present-day church worship as found in the Old Testament)

YEAR II—THE BIBLE

UNIT I—WHAT IS THE BIBLE?
(A preliminary examination of the Bible to discover its nature, authors, and general content)

UNIT II—WHY DOES THE BIBLE STILL EXIST?
(A study of the making and preservation of the Bible)

UNIT III—HOW DOES THE FAVORITE STORY OF THE BIBLE HELP ALL KINDS OF PEOPLE IN THE WORLD?
(A study of the influence of the Christmas message on all types of people)

UNIT IV—WHAT CAN THE PEOPLE OF THE BIBLE TEACH ME ABOUT LIVING AS A FRIEND OF GOD?
(A study of Bible heroes found in the books of Joshua through Micah)

UNIT V—HOW CAN THE BIBLE HELP ME EVERY DAY?
(A study of the Bible for personal devotions)

YEAR III—WHAT CHRIST MEANS TO THE PRESENT-DAY WORLD

UNIT I—WHAT WAS JESUS LIKE?
(A study of Jesus' life, as recorded by Mark)

UNIT II—WHY IS JESUS' BIRTH "GOOD NEWS" TO THE WORLD?
(A new look at Christ to find out the real meaning of Christmas for the world today)

UNIT IV—HOW DOES JESUS BRING US TO GOD?
(A study of the significance, to us, of Easter week)

UNIT V—WHAT DOES JESUS TEACH US ABOUT LIVING IN HIS KINGDOM?
(A study of selected parables)

SUPPLEMENTARY UNIT—WE, WITH THE CHRISTIANS OF EVERY CENTURY, SING OUR PRAISES TO JESUS CHRIST
(A chronological study of favorite Christian hymns)

YEAR IV—THE CHRISTIAN CITIZEN

UNIT I—WHAT ARE JESUS' STANDARDS FOR A CHRISTIAN CITIZEN?
(A study of Jesus' teachings in the Sermon on the Mount)

UNIT II—HOW DOES JESUS HELP US TO LIVE UP TO HIS STANDARDS?
(A study of Acts 1-9)

UNIT III—WHAT IS THE MESSAGE OF CHRISTMAS FOR CHRISTIAN CITIZENS TODAY?
(A study of Old Testament prophecies of the rule of the Prince of Peace and of selected Christmas carols incorporating this thought)

UNIT IV—AS CHRISTIAN CITIZENS, HOW SHOULD WE LIVE IN OUR WORLD?
(A study of Acts 10-28)

UNIT V—WHAT IS THE MESSAGE OF EASTER FOR CHRISTIAN CITIZENS?
(A study of selected Biblical passages which give the Easter message for life here and hereafter)

SUPPLEMENTARY UNIT—AS CHRISTIAN CITIZENS, WE TAKE A LOOK AT THE WONDERFUL GROWTH OF THE KINGDOM
(An historical study of the growth of the Christian missionary movement)

UNIT VI—AM I A CHRISTIAN CITIZEN?
(A new view of the year's work based on a study of selected passages from the Epistles)

PRACTICAL SUGGESTIONS

This course of study is built on the principle that teaching is far more than the mere giving of information; that it must involve, if it is to be effective, the active cooperation of the children in some undertaking—be it physical, mental, or aesthetic—which has value in their eyes and which is motivated by some purpose which they feel to be their own. *Each unit in the course is thus centered about some problematic question, the answering of which constitutes the purpose of the group.* It follows, then, that upon the teacher falls the responsibility of so launching each unit that the children will truly be stimulated to wish to answer the question set up and will, under the guidance of the teacher, choose some form of unifying activity for the unit as a whole, through which they can record their findings and in which there can be experiences in worship and in Christian living.

In view of the above, *the materials contained herein are merely suggestive,* each teacher being free to choose, modify, and supplement the plans outlined. *It is important,* of course, *that the children be given a voice in planning and carrying out the units,* and also that they be given opportunity to judge the results of their work. *The units themselves can readily be condensed, expanded or adapted, as the situation demands and as the time available allows.*

Whatever the center of interest, whatever the span of work—a single session, a unit extending over a number of weeks, or the work of a whole year—the teacher must strive for growth in information and understanding, for direction and control of emotional responses, expressed in changing attitudes and deepening appreciations, and for actual practice in Christian living in the sphere of worship, of conduct, and of service, always keeping in mind her central purpose, that the child might know God, "whom to know aright is life eternal."

Integrating the Child's Total Program:

The school, the church, the scouts, the home, and numerous other groups plan and direct activities to develop our children mentally, physically, spiritually, and socially. *It is the privilege of leaders in weekday Christian education to integrate, supplement, and build upon the work of every group.* This is a task which requires an open-eyed alertness to what each child is gaining from each group and imposes upon the teacher the necessity of deciding which elements of the total program should be omitted, built upon, or supplemented in the program of Christian education.

The more the teacher can visit the homes, the churches, the school-rooms, and the clubs of her pupils—the better acquainted she is with their text-books, their libraries, their Sunday church-school materials, and their club manuals, the more qualified she will be to meet the real needs of the boys and girls whom she attempts to lead. Such knowledge cannot be gained in a day; but it is worth every effort put forth to secure it.

While seeking to supplement the work of other agencies and to cooperate with them, the teacher must also have such a worthwhile, well-planned and constantly-enlarging program of her own that it will demand the respect and interest of the child and will give consistent guidance in Christian growth.

If the teacher of week-day Christian education does her work in the public school building, her efforts toward integration with that agency should be made easy. By attempting to fit into the activities of the class-room, by using the text and source books of the public school as background material, by talking with the public-school teacher about the children's needs, and by observing the children's needs, and by observing the children on the playground, she can plan her own work with effectiveness.

If her weekday classes are composed of children from several denominations or faiths, she can often secure reports from each church group within the class as to the work of the different churches and send them back to their own churches with programs or exhibits to be shared with their own church-school departments.

Sometimes, if the teacher suggests it and shows the child how to find it, a Bible story told in class will be effectively read aloud at home by the mother. Often, a book of prayers or of Bible stories or of hero tales will be brought into a home simply because a teacher has led a child to love it and to mention it as a birthday or Christmas wish.

Methods of integration are as varied as local communities and individual resourcefulness, and can be developed only by prayerful open-mindedness.

Utilizing Current Events:

The press, the radio, letters from mission fields, and contemporary local happenings can go far toward vitalizing Bible teaching. True stories of living, modern heroes, actual evidences of God's working in the world, visible consequences of man's mistakes, and actual reports of Christian groups courageously facing tremendous tasks not only show the child that the experiences of men and women of the Bible are being re-enacted today, but fill him with the desire to rise, and act, and become.

Handling the Bible:

It should be remembered that, to children of ten, reading is often an effort, and that even thirteen-year-olds still have a limited vocabulary. Frequently, the strangeness of the vocabulary or the smallness of the print of a Bible leads the child to dislike the whole experience of reading it, to conclude that all within its covers is beyond his grasp, and to miss, completely, the spirit pervading it. If care is taken in choosing Bibles with suitable type, and guidance is given in their use, these unhappy experiences can be avoided. One of the most successful methods of helping children to "find their way around" in the Bible has been that much-used one of finding Psalms in the middle, Samuel in the center of the first half, and Matthew in the center of the last half. Thus, with the Bible divided into easily remembered quarters, familiar stories and passages can be located sectionally. Children will delight in Bible drills if they are dealing with fairly familiar materials and if they are not allowed to flounder. A "long-view-of-the-Bible" chart is useful in review and in relating new materials to the whole study.

Often, a Bible story which has been meaningful when told by the teacher is beyond the comprehension of children in its original form. Even though this is true, there is value in leading boys and girls to find the original account in the Bible, to pick out the names and characters they remember from the told story, and to read certain outstanding verses which they can understand.

A "Concentration drill," a repeated effort to develop the ability to notice details of content in silent reading, is also very helpful.

It is well to have good Bible-story books in every classroom so that the stories read and discussed in class may be read again, with understanding, by interested children.

Drill and Review:

Memorizing with no purpose in mind seems rather pointless to a child. Memorizing in order to be better able to worship, or to meet a life situation in God's way, becomes not only interesting but "fun." If a scripture passage, hymn, or poem is thoroughly understood in detail and as a whole, taught and used through real experience, it remains in the child's mind, rich with meaningful associations. Repetition is essential if memorizing is to bear permanent results. One passage well learned is worth many simply touched upon.

Even though facts, apart from their interpretation, are of minor significance, they are the foundations upon which an understanding of life is built. As far as the immediate teaching value of the stories is concerned, it does not matter whether it was Jacob or Abraham who struggled with God at the river Jabbok, or whether Jesus grew

up in Nazareth or in Jerusalem. These facts, however, are important for a more complete appreciation of the character of these persons, for a feeling of personal acquaintance with them, and for an understanding of their significance in history. Children really enjoy mastering facts; and we rob them of this joy and of the basis of clear thinking when we leave facts muddled in their minds. One telling of a story does not clinch the names and events in the mind of an individual. *Discussion of the story and reviews of various kinds are essential if outstanding facts are to be remembered.* The following are some usable drills and reviews:

A name test: The teacher writes a jumbled list of names of places and people on the board.

The children identify them.

False and true tests are useful in determining attitudes and provoking thought.

Games such as the "I am Thinking of a Person" are fun.

One child says, "I am thinking of a person whose name begins with 'A'."

Another class member asks, "Is it the man who left his home in answer to a call from God?"

The questioner says, "No, it is not Abraham."

Another classmate asks, "Is it the first man?"

The questioner says, "No, it is not Adam."

Another class-mate asks, "Is it Moses' brother?"

The questioner answers, "Yes."

Then the one who guessed says, "Then his name is Aaron" and has the privilege of "thinking up" the next person to be guessed.

If the questioner is not able to give the name of the person described by any one of the "guessers," he forfeits his position as "questioner" to the one whose question "stumps" him.

Stop-and-Go stories, in which the teacher stops for information to be supplied by the class and then continues, are interesting, especially to younger children.

Full-sweep stories, in which a number of stories with which the children are familiar are combined into one continued story are valuable in review. (See I-10, I-69, III-50.)

"Long-view" charts of Bible content.

The favorite pastime of one group of children was the taking of *"turn-down tests"* where they lined up for questions given by the teacher and where, in turn, each one who knew the answer to a question rose in line above all who had missed it.

A book, too mature to use unchanged with grammar-school children but full of suggestive types of tests, is *Measure Religion* by Ernest Chave.*

*The University of Chicago Bookstore, 5802 Ellis Ave., Chicago, Ill.

Research:

Because of the fact that the Bible is written in a manner often confusing to the child, and because so much of it is beyond his comprehension, the teacher of children will have to choose, with care, the sections to which she leads her group and will have to be exceedingly specific in her guidance of their reading. In the suggestions for research included in the materials for individual sessions, there are listed Bible passages which should be carefully read by the teacher. After such reading, she should be able to select specific sections to which to direct her particular class for guidance in answering definite questions. If the class is confronted with several chapters of unfamiliar material or material above their mental-age level, they will be frightened away rather than stimulated to read.

It is far more stimulating, too, to have on hand books, pictures, newspapers, magazines, and actual objects from which children can secure the information they are seeking than for the teacher to answer all questions herself. Here again, in this research, it is important that the teacher so guide the group that the children will not get lost in unrelated facts or miss the central purpose of their study in confusing side issues.

Notebook Work:

In order to record individual findings, follow individual interests, give expression to individual creative abilities, collect supplementary material for the class, and keep a storehouse of interesting and valuable Bible-study gleanings, every pupil should keep a notebook especially for his Bible class. The teacher should be careful to give time for notebook work, to be varied in her suggestions, to make available pictures, maps, poems, prayers, stories, and songs which might be added to individual collections. Frequent checking and commenting on the work done by each boy and girl will do much toward stimulating the best effort. Often a class summary of important points, written on the board by the teacher and copied in individual notebooks by the children, will help to clinch thinking and preserve essential conclusions for later reference and review.

Suggestions concerning Picture Studies:

Since picture study is a most effective medium of teaching, every teacher should have available such books on picture interpretation as Bailey's *The Life of Christ in Art* and Maus' *Christ and The Fine Arts.* (See Helpful Books for Teachers and Children.) She should also have catalogues from the leading publishers of religious pictures. (See Picture Sources)

It would be well for each teacher to have made for herself a fairly large picture-frame with a regular glass front and white back-board, but with a hinged back. If the frame is large enough to display the

largest picture the teacher intends to use, she can carry all her pictures behind the white back-board, placing the one for immediate use in the front. In this way her collection of large pictures for class study can be kept clean while the children have the joy of handling and studying the picture at close range.

Often it is best to buy sets of penny pictures, enough copies to supply the normal class with one each, to use in a picture-study for which a good large picture is not available. Through gradual buying the teacher can collect for a small amount of money a quite adequate supply of pictures.

If a projector is available for use by the week-day school teacher, film slides are most helpful. (See Picture Sources)

Suggestions for Hymn Singing:

Since the purpose of the week-day church school is not only to lead children to Christ but to train them for Christian living and worship in their normal environment, it is always well to teach the best of church hymns which are sung by all denominations. There are special times, of course, when other songs or choruses are essential and helpful. As a general rule, however, the songs which the children will find again in their own hymn books, provided these hymn books measure up to the best standards of church hymnody, are best to use for steady diet.

No hymn should be taught without some study of the words and, if possible, of the experience out of which it sprang. Two excellent books of hymn studies are: *Lyric Religion* by H. Augustine Smith and *Our Hymnody* by Robert Guy McCutchan.

Worship and Action:

Since apart from growth there is no education, Christian teaching cannot be effective until it becomes a part of the pupil's life. Opportunities for real learning are often missed because the teacher fails to clinch the thinking or feeling of the group or neglects to provide some channel for constructive action.

The actual sense of God's presence and the conscious dedication of self to Him are frequently gained when the teacher crystallizes, in worship, the sense of wonder and of reverence, the desire to rise above self, and the eagerness to be different which sometimes come spontaneously to members of her class. Worship, whether formal or informal, should be a part of every class session.

Although moralizing is undesirable, discussions of actual life situations and avenues of action open to the boys and girls in the class are essential. Direction of problematic situations and service projects is a part of the privilege and responsibility of every teacher in the field of Christian education. The week-day Bible teacher should,

however, keep in mind the fact that her group is probably an inter-denominational group and, except in acts of service easily done as a public-school group, should direct service endeavours through the regular church and inter-church agencies with which the children and their families are related.

Primary and Secondary Aims:

The teacher must always remember that her primary aim is to bring the members of her class into a personal relationship with God through Christ. The aim of teaching the children honesty is only a part of the total aim. The aim of leading the children to search the Bible for themselves is also a supplementary aim.

In order to be sure that her main purpose is being fulfilled in the lives of her pupils, she will have to watch carefully their actions in and out of school. She will have to notice their growth in reverence and in knowledge of the plan of God. She will have to be sensitive to their attitudes towards others. She will have to pray much for guidance in guiding.

With the above primary aim in mind, general aims for each unit have been outlined in the materials which follow. Specific aims for each session should be carefully decided upon by the teacher, as she thinks of the individual needs of the children she is teaching, the primary aim of all Bible teaching, and the purpose back of the particular unit upon which she and the class are working.

One teacher expressed her purpose and experience in somewhat the following way: "To show God to the children is my purpose, not to thrust upon them my interpretation, but to open the way for His revelation of Himself through His Word. He was here working with the boys and girls long before I came and will be here long after I am gone. It thrills me to see how He has done the groundwork for my teaching."

INDEX OF STORIES IN ALL FOUR VOLUMES

The stories are listed alphabetically, and the volume and page where each story may be found are given. Practically all the stories may be told with application to several themes. Each title, therefore, is followed by the themes (printed in italics) to which the story may be applied. The subject of the story is often given in parentheses.

The various themes suggested follow:

BIBLICAL HISTORY

(The New Testament stories are comparatively easily understood by the children when read in the Bible itself; therefore, few have been rewritten here. But it is important that they be retold by the teacher.)

Old Testament
Jesus
Jesus' Followers
General

CHURCH HISTORY AFTER BIBLE ITEMS

MISSIONS

THE CHARACTER OF GOD

(Almost any Bible story can be told in such a manner as to reveal some trait of the character of God.)

THE CHURCH

THE BIBLE

GOD'S PLAN OF SALVATION

REPENTANCE AND REBIRTH

(Some experiences of rebirth, such as Paul's, are included in the materials as study and discussion suggestions, rather than as stories, and therefore are not included here.)

WORSHIP

(Suggestions for meditation and worship are scattered through the four books. A few of the stories are indicated which can be used in such services.)

GROWTH IN CHRISTIAN CHARACTER

(Stories of Jesus are applicable to all of the following sub-heads. Though not many have been rewritten, it is important that many be told.)

Faith
Prayer a Guidance
Obedience and Disobedience to God
Love and Service and Sacrifice
Honesty and Truthfulness
Personal Responsibility
Good Will Among Men
Respect for the Body
Impetus to Bible Study
Choices Based on Primary Aims
The Forgiving Spirit
Contentment
Clean Speech
Cooperation
Preparedness
Sabbath Keeping
Courage
Giving of Material Things
Thinking of a Vocation

THANKSGIVING AND PRAISE
CHRISTMAS
GOOD FRIDAY
HOLY SATURDAY
EASTER
THE ASCENSION AND PENTECOST
CHRIST'S RETURN
HYMN STORIES

Several abbreviations are used in listing the themes:
Bible Study, for Impetus to Bible Study
Choices, for Choices Based on Primary Aims
Giving, for Giving of Material Things
God's Plan, for God's Plan of Salvation
Good Will, for Good Will Among Men
Honesty, for Honesty and Truthfulness
Hymn, for Hymn Story
Love, for Love and Service and Sacrifice
Obedience, for Obedience and Disobedience to God.
O.T., for Old Testament
Prayer, for Prayer a Guidance
Rebirth, for Repentance and Rebirth
Thanksgiving, for Thanksgiving and Praise
Vocation, for Thinking of a Vocation

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HELPFUL BOOKS FOR TEACHERS AND CHILDREN

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Books of particular value, and not easily replaced by others, are marked with a *.

The price has been given in several cases, where known.

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White, Wilbert W.: *The Resurrection Body.* Out of print, but obtainable at Biblical Seminary Bookstore, 235 East 49th Street, New York City.

4 Wu Yi-Fang and Price, Frank W.: *China Rediscovers Her West,* Friendship Press, 156 Fifth Ave., New York.

Various pamphlets on world peace may be obtained from The National Council for the Prevention of War, Washington, D. C.

Valuable leaflets and posters may be obtained without charge from the American Bible Society, Park Ave. and 57th St., New York City, or from branch offices at Atlanta, Chicago, Dallas, Denver, Richmond. and San Francisco.

PICTURE SOURCES*

*Adapted from a list found in "Adventures of Christian Living." The Virginia Council of Religious Education, Bridgewater, Virginia.

ARTEXT PICTURES – Art Extension Press, Westport, Conn. Color. 2½ by 3½, 2 cents each; 8 by 10, 30 cents each.

BROWN PICTURES–George P. Brown and Company, 38 Lovett St., Beverly, Mass. Not color. 3 by 3¼, ¾ cents each for 25 or more; 5½ by 8, 1½ cents each for 20 or more.

ART EDUCATION OR
BROWN-ROBERTSON PICTURES – Art Education, Inc., 35 West 34th Street, New York City. Color. 3½ by 4½, 1 cent each; 8 by 10, 50 cents each. Minimum order, 25 cents.

COPPING PICTURES–Methodist Book Concern, 420 Plum St., Cincinnati, Ohio. Color.

OWEN PICTURES–F. A. Owen Publishing Company, Danville, N. Y. Color. 3 by 4–Package of one dozen pictures to a subject, 20 cents a package; 9 by 12, 30 cents each with story.

PERRY PICTURES–Perry Picture Co., Malden, Mass. Not Color. 3 by 3½, 1 cent each for 50 or more; 5½ by 8, 2 cents each for 25 or more; 7 by 9, 4 cents each for 15 or more. 10 by 12, 10 cents each for 6 or more.

HOUSE OF ART PICTURES–House of Art, 33 West 34th St., New York. Excellent large sized hand colored pictures at reasonable rates.

MARGARET TARRANT PICTURES – House of Art, 33 West 34th St., New York.

RELIGION IN ART SERIES–The Pilgrim Press, 14 Beacon St., Boston, Mass. A. Complete set of Bailey's "Life of Christ in Art"–5 by 8, $2.00 per set; individual copies from 2 to 5 cents each. B. Complete set of Bailey's "Christ in Recent Art"–6¼ by 9, 50 cents for the set.

TAYLOR PICTURES – Curtis Publishing Co. 75 cents per set. Colored.

UNION PICTURES–American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa. Not color. 6 by 8, 2 cents each. Minimum order, 10.

UNIVERSITY PICTURES—University Prints, Newton, Mass. Not color. 5½ by 8, 1½ cents each. Minimum order, 25 cents.

WILDE PICTURES—W. A. Wilde Co., 131 Clarendon St., Boston, Mass. Not color. 6 by 8, 1½ cents each for 10 or more.

WOOD PICTURES OF THE LIFE OF CHRIST—Methodist Book Store, Fifth and Grace Sts., Richmond, Va. Color. Small size, 5 cents each; large size, 25 cents each.

NELSON PICTURES—Old Testament Series—Thomas Nelson & Sons, 385 Madison Ave., New York City. Color, 3 cents each.

COLOR FILM SLIDES—Art Education, Inc., 35 West 34th St., New York.

ALL TYPES OF SLIDES—Society for Visual Education, Chicago, Ill. Complete set of slides from Maus' *Christ and the Fine Arts.* Slides and motion picture films may be procured from denominational Boards.

TEACHERS, PLEASE NOTICE

It is planned to print additional Supplements at intervals, thus giving an opportunity for the inclusion of new material. In particular, new stories are desired. Teachers may perhaps use stories which are not given in the books, and find them very effective. They will be doing us a kindness if they will send such stories to the publishers—Island Workshop Press, 470 West 24th Street, New York City. We cannot promise to print all such stories sent to us; but we do hope to print several in each new edition of the Supplement.

The following story, "The Packman's Wares," is a first example of those which we hope to use in successive Supplements.

THE PACKMAN'S WARES*

A Story of Bible Distribution in Sicily

The shadows of evening crept over a mountain road in the island of Sicily. It was a lonely road, said to be the haunt of a band of brigands, and travelers did not like to journey over it after sunset. Over the brow of the road came a packman, or colporteur. He set down his bag of books to rest his tired arm, eased the pack on his back, and glanced first at the setting sun and then at the long, white road that stretched like a narrow ribbon for miles without a break. All through the day he had walked the mountain road; he was tired, his bag and the pack on his back seemed to grow heavier with every

*Missionary Education Movement: *Missionary Stories to Tell,* reprinted by permission of the Missionary Education Movement of the United States and Canada.

mile he traveled. But night would soon fall, so picking up the heavy bag he set off to reach the next town as speedily as he could.

He had not gone very far when the sound of beating hoofs upon the road came to his ears. He looked back; a horse and its rider were overtaking him at a quick trot. Wrapped in a large, black cloak and wearing a broad-brimmed hat, the man looked important, even commanding. As the horse drew abreast of him on the narrow road, the packman stood aside. Glancing up into the rider's dark face, he greeted him in the Sicilian fashion. "Good evening, signore," he said.

The rider checked his horse and leaped to the ground. His hard look swept over the packman and lingered on the bag. "What is your business?" he asked abruptly. "What do you carry in that bag?"

Wondering at the man's fierce tone, the packman answered, "Why, I carry books, signore."

"Oh! You carry books, do you?" shouted the stranger. "So I've found you! And now you will destroy all the books you carry." He threw back his cloak and showed two pistols in his belt. "You are the man who carries bad books that do people harm. I'll see that you burn them, and then I'll shoot you!"

The packman stood dazed. The man before him was evidently the leader of a band of brigands. The packman knew he would show no mercy to a man who carried the word of God. He stood in the gathering darkness, silent but with his mind alert. Suddenly the brigand leveled a pistol threateningly at his face. "Drop that bag and look for wood!" he shouted. "And if you try to run away I'll shoot at once!"

As he searched for brushwood to burn, the packman thought, "How can I show this man that the books I sell are good?" Under the watchful gaze of the brigand he lit the fire, and as the blaze mounted high he opened his bag and lifted out the precious books. Then he said, "I ask one favor, signore, before you destroy my books and kill me. Let me read to you from one of them. How can you know whether they be evil or good unless you hear of what they tell?"

The brigand looked at the packman with a frown, and then he nodded consent. "Well, you may do that. It is only fair," he said.

So the two men sat down, one on either side of the fire. It was not quite dark, with a few stars twinkling far above. A little breeze ruffled the pages of the paper-covered book which the packman chose from the heap beside him. It was a copy of the Gospel of St. Luke. He opened it at the tenth chapter, held it close to the glowing fire, and began to read.

"A certain man went down from Jerusalem to Jericho, and fell among thieves . . ."

The brigand started and glared from across the fire, but the packman read to the very end. When the story was done, all was quiet for a moment. Then, "I like that," said the brigand. "Put the book down; we won't burn that one. Read another."

The packman took up the Gospel of St. Matthew. He found the fifth chapter, "Ye have heard that it was said by them of old time, Thou shalt not kill . . ." He read on until the brigand stopped him.

"Humph! That is a hard saying, but it is right. We won't burn that one. Now read another."

The packman turned over the pages until he came to the thirteenth chapter of the First Epistle to the Corinthians. He began there, at the place of St. Paul's hymn of love. As he read, the beautiful words sounding even more lovely in the musical Italian language, the brigand's dark face lit up with delight. "What beauty!" he exclaimed. "And the words are true: love is kind. Very, very good! Certainly we will not burn that book."

The packman read on, until at last he had read something from all the books in his pack. Of every one the brigand said, "Good, good! We won't burn *that* one."

The fire was but a mass of glowing embers when at last the packman closed the last book. "That, signore, is all. I have no other book."

The brigand frowned. "Nonsense, bring out the bad books you sell to the village people."

The packman shook his head. "Signore, indeed I have no others. These are the books I sell."

Muttering angry threats, the brigand crossed to where the packman sat. He shook the empty bag and turned out the pack, but not another book could he find. He stared, looked hard at the packman, then burst into a hearty laugh. "Bravo!" he said. "So that is the kind of book you sell! Go then in safety."

He whistled up his horse, and in another moment he was lost to sight in the darkness. As the hoof-beats died away the packman gathered up his books thankfully, and soon arrived at the next town, found his way to the inn and went happily to bed.

The following morning the packman went out into the marketplace to sell the Bible books. A small group of men stood round a donkey that was for sale.

"Good morning, sirs," said the packman, taking a book from his pack, "may I read to you about the Lord Jesus?"

"With pleasure," said the men in the polite Sicilian way.

The packman read how the Lord Jesus borrowed a donkey and rode on it into Jerusalem. The men liked the story; one asked the price of the book.

"One halfpenny," said the packman.

"That is cheap. I will take it."

While the man was getting the coin from his pocket, a loud voice called, "Beware!" Everyone looked round. A man stood in the marketplace shouting angrily, "This packman is a rogue! His books are not fit to read!"

At once there was an uproar. Men and women left their buying and selling and crowded round the packman. "Down with the stranger!" they shouted. "Stone him."

They jostled the packman, tore away his bag and aimed blows at his head. The packman expected every moment to have a knife flung at him. Then in the moment of greatest danger, help came. A horseman galloped through the throng, crying, "Make way! Make way!" He was tall and dark, with fierce eyes and wrapped in a cloak. The packman knew him, everyone there knew him; most of them feared him.

"What are you doing?" he cried. "Let that man go!"

"But, signore," said one, "he is trying to sell bad books. He deserves to be stoned."

With a commanding gesture the brigand silenced him. Sitting there on his horse he told how he had listened to the golden words written in those books. "They are good books," he said.

"Do not believe what others say until you too have heard what is written there. Let this man go, for if anyone hurts him I will deal with that one."

The crowd obeyed and drew back, and the packman went on his way. As he went he looked back. Still sitting quiet and watchful was the brigand who had saved the books from the fire and the packman from the fury of the crowd. The two men raised hands in courteous farewell.

Many years afterwards the packman received a letter. He did not know the handwriting; he wondered from whom it could be. But when he opened it, this is what he read:

"My dear Friend,

"Do you remember the brigand who stopped you on the road? I am he, but a brigand no longer. I have never forgotten you, nor the words you read to me. They saved me from my evil life . . ."

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